

PRANAM



Ananda vanli.

Despite its advent onto this earth many thousands of years ago, mankind is not yet capable of building a well-integrated and universal human society. This is in no way indicative of the glory of human intellect and erudition. You, who have understood the predicament, realised the urgency, seen the naked dance of evil and heard the hypocritical and raucous laughter of the divisive forces, should throw yourselves into this noble task without further delay. When the ends are just and noble, success is inevitable.

Anandamurti.

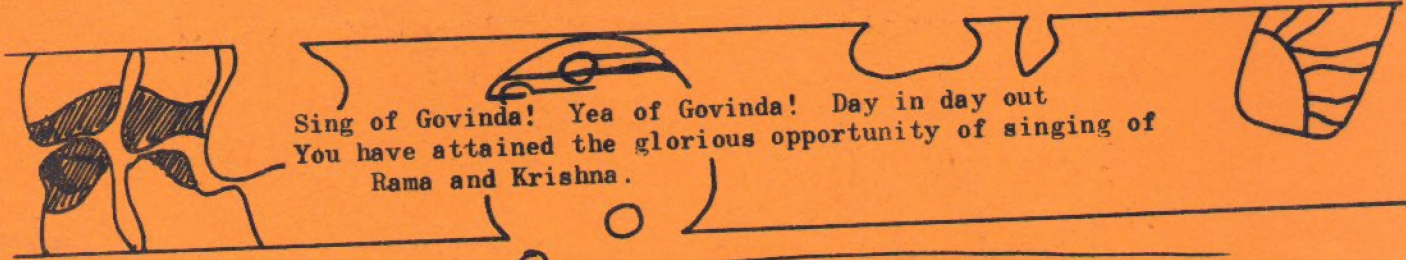
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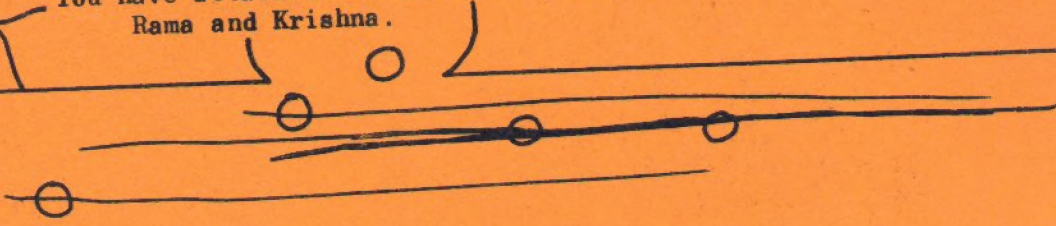
ANANDA MARGA

SYDNEY SECTORIAL NEWSLETTER

January Vol 2 No1



Sing of Govinda! Yea of Govinda! Day in day out
You have attained the glorious opportunity of singing of
Rama and Krishna.



THE SUPREME COMMAND

of Shrii Shrii Anandamurti

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

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EDITORS NOTE

Let morality be our armour, love be our sword and "Victory" be our battle cry. Leaving behind without a glance all petty hinderances, let us surge onwards towards the Greatest Ideal, our cherished goal.

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The Supreme Consciousness (Parama Purusa) is my father and the Supreme Principal (Parama Prakrti) is my mother, the universe is my native land and all of us are citizens of this Cosmos. This universe is the expression of the Macrocosmic Mind and it is in the transmigratory activities of this imaginative flow that everything is being created, maintained and finally dissolved. In a personal way, when a man designs something in his mind, for that moment he is the owner of the thing and none else. When a thought born man moves in the glories of this imaginary creation, it is not the thought born man who is the owner of this creation. The real owner is the imaginator Himself. This world is created in the imagination of Brahma; so only He can be the real owner of His imagination and not the created beings. All properties of the



earth movable as well as immovable do not belong to any particular individual but everything is the patrimony of all of us and we all have Brahma as our father. Every living being can utilise the rightful share of this property, just as a member of a joint family favoured with the rights by the father in the Dayabhaga Society does. Like the members of a joint family, we should not only safeguard the ordinary or the joint properties in a befitting manner but we should also utilise it in a proper way—in feeding and clothing ourselves, so that everyone is guaranteed equal rights. Let us start a system in which all of us may live, each with a sound body and a sound mind.

society building

Like any other small and big problems, the economic problem has but only one way for its solution and that is genuine love for humanity. It is this love that will give him the proper directions as to what should and what should not be done.

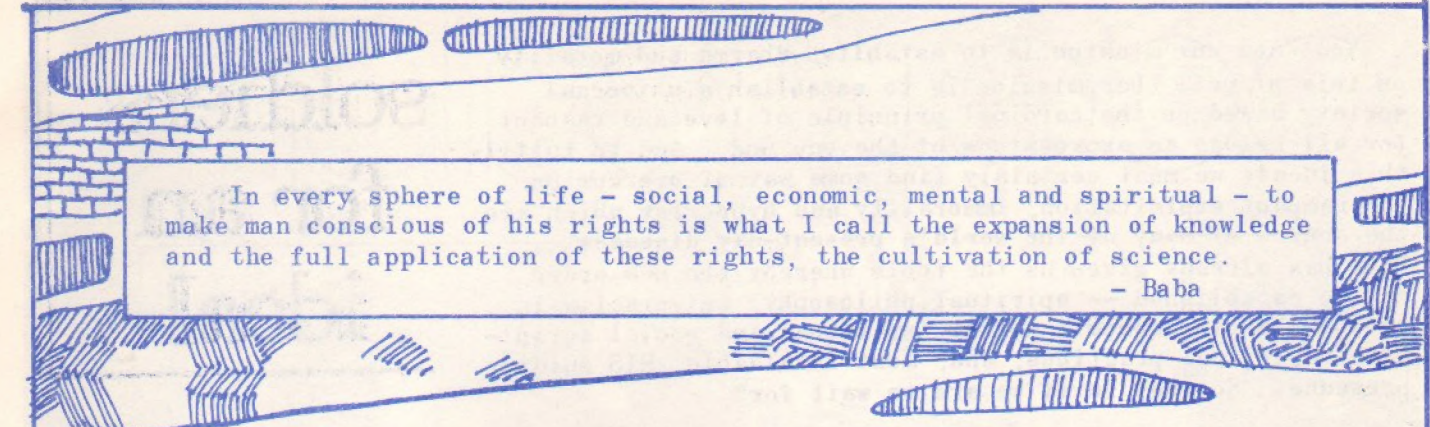
- Baba.

Man has got to pick out such a path, where, in whatever condition, there shall not be any dearth of the sense of humanism or human appeal. Over and above this there shall also be scope for crude force as well as any other force as per necessity.

Building anything on a humanistic line requires real love and affection for humanity as its foundation. Really benevolent society will never come into being with co-operation of these intelligent and energetic busy bodies, having a shade more virtue than the average, who are great sticklers for the residues of profit and loss in every item under the sun. Where love is paramount, the question of personal loss or gain does not count. Nevertheless I do not want to completely ignore personal loss or gain, for a great personal loss may possibly vitiate love itself. But if the personal interests were dealt a heavy blow or for whatever reasons, if ones personal existence be at stake, one should have the right to demand redress or recompense from the society based on love. Where the sole and basic ingredient for building a healthy society is simply genuine love how is it possible to bring into prominence this proper and real picture of the society through coercion or legal compulsion? I have already said I cannot have any confidence in the success of these so called idealists, who think that mere sermonising of ideals or idealism into the ears will bring into being an ideal society. I do not support at all those who depend on violence, because if today we apply force on a man, taking advantage of his inconvenient position (perhaps he cannot always discern his mistakes), doubtless he will also try

every moment to retaliate with bloodshed. To activate the suppressed faculty is human nature. If this vibration of the faculty a thorough change in the nature itself be checkmated, a thorough change in the nature itself will have to be brought about. Such is the fundamental principle. In such matters it is absolutely futile to work on any short term plan.

To seek the path of one's vibration (self expression) in all respects is native in all living beings. The enjoyment of, the suffering from, this vibration is crudely physical in some cases as well as subtly psychological in others. I have discussed above that each of the crude things that we endure or enjoy is limited and so it is not desirable that any of them should be stock piled in any of the individuals possession. Let everyone enjoy on the subtle and psychological plane as much as one likes. Let everyone possess mental and spiritual wealth and resources as much as possible. But individual hoarding of mundane resources and wealth must be stopped even by force if need be. We are well aware that the application of force may partially deprive one of his accumulated wealth or dim the prospect of one's hoarding in the future. Nevertheless it is certainly not impossible to transform the mental craving, for physical enjoyment into mental hunger by channelising it into a different quarry through proper education (really speaking both crude or mental cravings are born of mental hunger) of which the crude cravings are cheaply gratified. Here I object to crude hunger or the need of the crude mind being called purely mental hunger. The human society today is badly in need of



In every sphere of life - social, economic, mental and spiritual - to make man conscious of his rights is what I call the expansion of knowledge and the full application of these rights, the cultivation of science.

- Baba

such education. Here there is no denying the world like staunch idealists, nor any smothering of the higher faculties of the human mind like the materialists.

Unless the faculties of the mind are deflected towards greater apperception, they will keep themselves enmeshed in thoughts of petty enjoyments. Such people who go about indulging in altiloquence on lofty ideals and playing the leader to the people from the platforms but carefully rearing up germs of petty selfishness, will at any weak moment prove treacherous to the people - at least this will be natural for them to do. Those who proceed to build a benevolent society, without having undergone a meticulous self-preparation and self discipline themselves will bring about not only their own downfall but they will lead the whole mankind to disaster as well. They will be incapable of implicitly trusting the very people for whom they are to work. At the outset they may exert a little to attain for themselves some requisite qualifications of leadership but ultimately the brandishing of their beckoning fingers on others will become their sole objective in their lives in preference to earning their own efficiency. With the painful discovery that it is not possible to use mankind as their tools for a long time with individualistic or party paramountcy as their ulterior motive and that the subdued popular mind someday must assert itself, they will certainly try to make a last ditch rally to mankind under their thumb. Human mind does not want to remain subdued. So it must try to seek an outlet for its thrill of freedom. Whenever and howmuchsoever people try to raise their heads against autocracy, its protagonists too will apply force with equal alacrity. With the result any

zealous effort on their (leaders) part to acquire efficiency will eventually die out, only the effort for the acquisition of power will remain. Those who had once landed in the field with the intention of doing good will ultimately become the votaries of crude force. If the majority of any group of men give prominence to any crude force, people will all become individualistic ultimately. There will not remain even a drop of morality or moral enlightenment. A serious pandemonium or chaos will result in the society. Those who choose or have chosen the middle path between moralism and the cult of force as the field of their work are also doomed to failure in the end if they lack in the Sadhana (practice) of killing germs of meanness in the minds. These middle wayfarers will also ultimately identify themselves with the votaries of violence.

The very urge for wiping out the inferiority complex from the mind leads man to greatness with slow but steady steps. establishes him in the eternal super-humanism. So only acceptance of the ideas of those who have taken upon themselves to solve the human problems of the universe will not suffice. Along with those ideas one must acquire sufficient strength to proceed along the path of progress. It is this persevering endeavor to acquire strength, which is called Sadhana - the Sadhana of the Great. One must remember, theories are not the deliverers of the living beings. The deliverer is that high competence, which helps to keep open and unbarred every small or big vista of sentient existence - that vigorous competence, which brings about the fusion of the hard reality of existence with the ultimate point of visionary world. It is the eternal Truth in all spheres of life - economic, social, religious or psychic.

You know our mission is to establish dharma and morality on this planet. Our mission is to establish a universal society based on the cardinal principle of love and respect for all beings as expressions of the one God. And to fulfil this ideal, we must certainly find some way of overcoming the rampant exploitation, immorality and hypocrisy which are the source of many of the world's present-day diseases.

BABA has already given us the tools whereby the new order may be established -- spiritual philosophy, universalistic outlook, socio-economic system, spiritual and social scriptures, spiritual practices, and, most invaluable, HIS guiding presence. So what is it we are to wait for?

Those who claim that love and only love will solve all the world's problems only do so as hypocrites to disguise the bankruptcy of their own moral conscience. These same persons who talk of love, yet do nothing for the suffering humanity, know only one kind of love, and that is the love for their petty ego-self. And even should their love be divine, will that ever be enough to bring peace, if it is not backed by the power of the intellect and courageous exercise of the physical force. Jesus, whom many call the God of Love and the Prince of Peace, still could not prevent his own crucifixion at the hands of his beloved brethren, and two thousand years later the Christian Church is no closer than it was then to establish peace on earth. Just think, will a mad dog not bite you simply because you have done it no harm? Those who truly want peace, will have to do more than just sit back in their easy chairs and talk about it in high-sounding rhetoric. Peace is the result of fight, and those who are calling out for peace but remain idle do it to disguise their own opportunistic immorality and their purposeful blindness regarding the miseries of the world. They do it because they are selfishly content to see the world remain divided. And they do it in order to disguise their own cowardice.

Yes, our ideal is certainly peace, and our banner is unquestionably love, but today the call must be to battle and let all of the moralists unite. Each of us is to take the stance of soldiers -- soldiers for an ideal. And we must be ready to drop everything, sacrifice everything at a moment's notice to fight for our ideal. And though I have not the power to say that victory must be ours, still I can say that we can never be defeated. For if we lose, then it means that our life becomes submerged in gloom -- the gloom of knowing that selfishness has defeated love and that we too are being ruled by that self-same motivation. Rather we should die than to accept defeat -- and let martyrdom only strengthen our Holy Cause. BABA has said quite clearly that HE would rather see us dead on the battlefield than see the defeated faces of HIS sons and daughters alive. So I say this to you today: that the fighting has already begun, and henceforth there is no question of retreating; henceforth this fight cannot be stopped: and while there is a trace of breath inside of us or a spark of energy to drive us on, we must dedicate our everything -- our lives -- for establishing HIS glorious mission.

Abhiik Kumara

soldiers for an ideal





Copy for - I.C. (Police) Bloor for information and immediate action please

To
The Governor of Ontario
P A I N A
Sir,
I would like to inform you that I am a patient of yours and I
regularly use the medicine "Treatments". This is the first time
has given me a period of 10 days of recovery in August
1972. After opening the bottle I find that 98% of the medicine in the
bottle has already been expired.

Lord - may the fire which consumed his
body continue to burn in our hearts until
the time of your release and the successful
establishment of Your mission. Let us truly
unite in missionary zeal and ideological
fervour. May this be the spark to ignite
a revolutionary change in the minds of
moralists all around this planet.

Lord let it be so.

Letters to the Governor from BABA

To
The Governor of Bihar,
P A T N A.

Sir,

Today a search under the leadership of jail Superintendant and and Jailor of Bankipore Central Jail came and searched my cell. The party has stolen one gold ring with three pearls (two set-up with the ring and one detached from the ring) from my money bag from within my suitcase. Will you please take suitable action in this connection so that I may get back my articles immediately?

Thanking you.

Yours Faithfully,

P.R.Sarkar.
Bankipore Central Jail, Patna.

Copy to:- I.G. (prisons) Bihar for information and immediate action
please.

Copy to:- I.G. (Police) Bihar for information and immediate action plea
please.

To
The Governor of Bihar,
P A T N A :

Sir,

I would like to inform you that I am a patient of piles and I regularly use the medicine "Proctosedyl". This time the jail doctor has given me a packet of Proctosedyl whose date of expiry is August 1972. After opening the packet I find that 90% of the medicine in the tube has already been exhausted.

I fail to understand how the jail department could accept such a medicine from the supplying agency. This deserves your looking into.

Thanking You

Yours Faithfully,
P.R.Sarkar.
Bankipore Central Jail, Patna.

Press Release from India

PRESS RELEASE

DATED: 17th December 1974.

The vindictive attitude of the Government continues even after the supreme sacrifice of self-immolation. True, we wanted to persuade Ac. Atulananda Avadhut from committing self-immolation by having an interview with him, but the jail authorities did not allow us to meet him on the morning of 11.12.74.

It appears that the political administration is bent on alienating our GURUDEVA Shri Anandamurtiji from his disciples. To accomplish the same, they create the tense situation of immolation and intentionally connived to let the late lamented Atulanandaji have the necessary materials for self-immolation in the jail.

Now, they have cancelled our interview with our GURUDEVA by withdrawing the Governments order of meeting GURUDEVA in the jail cell. We had been meeting GURUDEVA in the jail since he is put in the jail cell. Now 626 days of his fasting have passed over and He has grown too weak, the Superintendent of the jail Shri P. K. Ganguli told us that we cannot be allowed to meet Him in the cell. He admitted that it amounts to not allowing us to meet Him. This speaks of the sinister motive of alienating GURUDEVA from us.

Under the circumstances we have been compelled to launch a world-wide agitation against the high-handed atrocities perpetrated by the anti-democratic government against the spiritual and moral values of life. The organisation has chalked out a plan to organise mass rallies, demonstrations and public meetings throughout the world, including the H.Q. of the U.N.O. In India we shall have it in all the capital towns of different states. We have decided to create an aggressive public opinion against immoral trends in the administration and unmask the clandestine conspiracy of vested motives against the powerful movements which stand for the regeneration of spiritual and moral values by purging out the immoral forces from public life.

In this connection we have submitted a memorandum to the Governor of Bihar, a copy of which is attached.

Throughout the world and in India including all the district headquarters of Bihar, 22nd of December is going to be observed as Shraddha day in memory of the late lamented Ac. Atulananda Av.

On this day protest meetings will be held and memorandums will be submitted to the Governor through district magistrates asking judicial probes into the circumstances leading to the immolation of Ac. Atulanandaji.

Acting General Secretary.

To
The Governor of Bihar,
P A T N A .

Sir,

Your honour would be in know of the tragic event of self-immolation by Ac. Atulananda Avadhut. in Bankipore Central Jail, Patna, on 11/12/74. We would submit the following facts in that reference.

On the 14th of December, 1974, illegal search of Gurudeva, Shri Ananda-murtiji's cell in the jail was made. The search party compelled GURUDEVA to shift from this side of the bed to that side, then they forcibly made the search of HIS bed also. The cell was thoroughly searched and nothing incriminating was found. But the uncivilised rash behaviour of the jail authorities made an adverse effect on GURUDEVA's health and for some days it was painful for HIM to even take water. The jail authority did not even care to consult the doctor before doing so, when 535 days of GURUDEVA's fasting had passed over and HE had grown extremely weak. We had sent a memorandum to you in this context, a copy of which is attached for ready reference.

In the second week of November '74, the jailor Shri Bharat Bhusang Singh, went to GURUDEVA's cell tore down a curtain on the gate of the cell and took it away. GURUDEVA is exposed to the biting cold, in this state of extreme weakness. Our request to put back the curtain has been bluntly refused.

Occasioally, GURUDEVA is disturbed while doing meditation or latrining, torch light is thrown on HIS face. Even in this state of extreme weakness, HE is disturbed in the sleeping hours of the night.

On the 26th of November '74, a search party of 18 persons led by the Superintendant of the jail, Shri P.K.Ganguli and jailor Shri Bharat Bhusan made a frantic search of GURUDEVA's cell. During the search of his person Acarya Atulananda Avadhut, was forcibly made naked before the whole party. While making the search of the GURUDEVA's bed, he was compelled to lie on the ground. These illegal and uncivilised acts of the jail authorities had put Acharya Atulanadaji to extreme humiliation and intense psychic torture.

Since the search party was in good number, they could easily manouver and steal away GURUDEVA's gold ring studded with pearls, which was in the money bag in the suit case.

GURUDEVA had informed you of the same on 26th of November itself.

When the cruel apathy of the jail authorities continued, Ac. Atulanandaji had no option to caution the jail authorities that he would commit self-immolation. This he informed the Inspector General (Prisons) and District Magistrate, Patna, 8/12/74, in writing.

I came to know of this decision on 10/12/74, when I had a telephone talk with the Superintendent of the jail, Shri P.K.Ganguli. Apprehending the gravity of the situation, I made it known to the press and it was published in all the leading dailies in Delhi and Patna on the morning of the 11/12/74.

On 11/12/74, I requested the Superintendent, Shri P.K.Ganguli to allow me to have an interview with Ac. Atulanandaji. I was asked by him to reach the jail gate. I reached there at 10.30am and applied for the same. I personally requested the jailor Shri Bharat Bhusan to allow me immediately to have the interview. But to my utter surprise, the jailor shouted at me and kept me outside. In the meantime, by 11.15am I heard the alarm signal and later on the cry "Jal Gaya - Jal Gaya". I presume I was delayed at the jail gate intentionally. Otherwise I could have availed the opportunity of persuading my late lamented brother from committing self-immolation.

We have also come to know that Ac. Atulanandaji had used enough wood and kerosene oil to burn himself. These materials could not be had without wilful connivance and intentional negligence of the authorities.

We have reasons to presume that the authorities were anxious to alienate GURUDEVA from HIS disciples. Ac. Atulananda was a hinderance to their sinister design. As such, the authorities tortured and humiliated him to create a state of extreme humiliation and psychic tension. When he decided to commit self-immolation, they connived to have him supplied the materials and did not allow me to have the opportunity of persuading him to desist from committing self immolation.

Under the circumstances, we earnestly pray you for the following -- and request you to intervene personally:

- 1) To appoint a judicial commission to investigate into the events of tortures perpetrated against GURUDEVA and also to locate persons in authority who have connived to let this tragic event happen in jail.
- 2) To immediately provide at least two disciple attendants to serve GURUDEVA, who has grown extremely weak and needs continuous service and care.

We are privileged to have in your spiritual person a gurardina of the state citezins. From yourself we expect a compassionate consideration when the political executive we feel is causing us pain and agony. Your honour sir, avails of a supra-executive authority studded with divine grace. From yourself we expect an early consideration.

Yours Faithfully,
Ac. Keshavananda Avadhuta.
Acting General Secretary.

Just as the advent of the purple dawn is inevitable at the end of the cimmerician darkness of the interlunar night, exactly in the same way I know that, a gloriously brilliant chapter will also come after the endless reproach and humiliation of the neglected humanity today. Those who love the humanity, those who desire the welfare of all the living beings should be vigorously active from this very moment after shaking off all lethargy and sloth so that, that most auspicious hour can arrive at the earliest.

HIS Liila

1. USE OF WATER

2. SKIN

3. JOINT HAIR

4. UNDERWEAR

5. VYAPAK SHAOCA

6. BATH

7. FOOD

8. UPAVASA

9. SADHANA a) Madhuvidya

b) All lessons

c) Asanas

d) Sarvatmaka Shaoca (body, dress etc)

e) Social Norms

f) Mental Purity

g) Tapah -- Pitr

Adhyatmika

Bhuta: Animal

Plant

Nr: Viprocita

Ksattriyocita

Vaeshyocita

Shudrocita

h) Yama Niyama

10. ISTA

LL. ADARSHA

12. CONDUCT RULES

13. SUPREME COMMAND

14. OATHS

15. DHARMAKRA

16. C.S.D.K.

Conduct rules in detail

Seminar

Duty

Kiirtan -- Lalit

Tandava

VALERIE BROWN

NONE COULD STAND

GITA DEVI

MIRA

MIKE TOWSEY

VALERIE BROWN

DAMAYANTI

DAMAYANTI

JINANESHVARA, NARADA

JAYANTA KUMARA, GAOTAMII

NARADA, JINANESHVARA,

HARI DEVA,

NARADA, JINANESHVARA

VIVEKA

VIVEKA

VIVEKA

SHARADA

SHARADA

DAMAYANTI

GANGADAR

DIIPAMKARA

NONE COULD STAND

DIIPAMKARA

NARADA, VIVEKA, PARITOSA

GAOTAMII

NONE COULD STAND

NONE COULD STAND

NONE COULD STAND

NONE COULD STAND

NONE COULD STAND

NONE COULD STAND

GOMATII, GAOTAMII

GOMATII

JIVAMITRA, GOVINDA

VIVEKA, PARITOSA B.

NALA

DEVASHVARUPA

Pitp Vajina

Animal life is for material enjoyment, whereas human life is for something subtle, something noble. There are certain propensities which are common for both man and animal. It is not proper to say that man is a rational animal because if we say so then man can also fit in the animal category. Man is a living being but not an animal. Human life is an ideological flow. The ideological flow is humanity, human life. Where there is no ideological flow it is an animal existence. But what is man to do? He is only to do spiritual practice, sadhana. But for maintaining life he needs food, clothing, medical the body he needs food, dress, education - so many worldly things. To get these things he needs to perform many worldly duties. When engaged in worldly duties naturally he gets detached from his spiritual duties and that is why the Madhuvidya says that whenever one has to do the worldly work, one has to ascribe Brahmahood to that duty. So while doing worldly duties he is not wasting his time. He is doing spiritual practice because spiritualism has been ascribed to that work.

Pitr Purusebhyo Namah
Rsi Devebhyo Namah
Brahmarpanam Brahmarhavih
Brahmagnao Brahmanahutam
Brahmaeva Tena Gantavyam
Brahmakarma Samadhina

This Mantra has close proximity to Madhuvidya, i.e. ascription of Brahmahood to worldly duties. First thing is - "Pitr Purusebhyo Namah" - So many billions of people have come before us. So one has to pay his respects to these people, because he is a continuity of those people in the flow of the human race. "Rsi Devebhyo Namah" - During this long period so many things have been invented by so many great people, the great people being known as Rsi. Men who invented air planes, penicillin, television etc, they are Rsi. And those who invented bullock carts, they were also Rsis in those dark ages. So many Rsis came and in their age were glistening personalities. We may or may not recognize them in this second half of the twentieth century, but in their age were glistening personalities. Coll-

ection of their inventions is the modern civilisation and hence, Namaskara to these Rsis.

"Brahmarpanam" - Something is being offered for Brahma. What is being offered - One's love, one's reverence, one's cordiality. Offering is an action and this process of offering is also Brahma. So the ascription of Brahmahood to this action of offering also.

"Brahma havih" - The object for whom the offering is being done - that object is also Brahma.

"Brahmagnao" - The object that is being offered is also Brahma. "Brahmahavih" means that the act too is being offered. The action of offering is Brahma and the object of offering also.

"Brahmanahutam" - The man who is offering, he is also Brahma. Brahmahood has been ascribed to him also. Offering, offered, to whom offered, offered man, offered personalities - all are Brahma.

"Brahmaeva tena Gantavyam" - The man who is offering his goal, his destination is also Brahma, i.e. Brahma is the goal for this offering entity. And when will the offering entity merge into Brahma; become Brahma? The offering entity is here in this world to do the work of Brahma, and after completing the Karma of Brahma he will become one with Him, "Brahmakarma Samadhina".

As prescribed in Ananda Marga, this mantra has to be chanted thrice in the proper mudra (action) seeing the sun or some white light without drying the body after bath. The reason why the Mantra has to be chanted before drying is that water drops on the body will defuse white light in seven colours and give birth to ultra violet and infra red rays. These rays in turn kill many germs on the body, heal gout, maintain lustre on the skin and such other functions. The mudra has been prescribed for easy and greater absorption of the rays.

Ac. Karunananda Av.

Science & Society

The desire for all round achievement and success in the different spheres of life is instinctive and limitless in man. Whether important or unimportant - in all spheres of life, for man to be alive, humble and insignificant is inconceivable. The idea of moving on the conventional path eternally as an obedient servant of Prakrti (nature) is never agreeable to his mind, always runs counter to his outlook. But that he often conforms to the rules of nature is indeed, one must know, under force of circumstances and is due to his blatant lack of sufficient intellect and stamina. All his sadhana (endeavour) is directed towards the removal of his internal weaknesses. That is why in order to get rid of imperfections, in order to fill the aching void of his mind he hails the idealistic conflicts everyday and creates newer and newer philosophies of life. This is how a great, logically sound ideal for supreme self development is created and founded in the human society.

It is not that his whole energy gets dissipated and exhausted only in removing his mental imperfections. Since he has to hold his own in this apparently adverse physical world, he has naturally to go on with his endeavours in the physical spheres also. It is only while going to triumph over the static Prakrti (mysteries of nature) that Science or Bhaotika Vijnana, (physical science) has emerged. The Samskrta word, however, is not synonymous with the English word Science, because in Samskrta vijnana indeed stands for Brahma Vijnana (Intuition Science) or Spiritual Science.

Now-a-days a section of people has brought an indictment that science is the root of all evils and that the frequent new scientific discoveries and inventions have been creating quarrels and dissensions everyday in human society, thereby pushing the whole human civilisation towards the path of destruction. So it is necessary today to analyse their opinion with an open mind as well as with extreme caution and perseverance.

The moment man sees the possibility of defeat in the wars of this crude physical world, forthwith he undertakes to evolve new weapons to meet the challenge and the job of the physical science is to feed that preparation with constant supplies of formulae. Had there been no physical conflicts the creation or evolution of the human mind would never have been possible any day. The present manifestation of the subtle human intellect would have remained totally unknown. Such conflict, evolution is going on in every organism. Whereby all the organisms, as per their respective mental proclivities and powers are following the trends of the scientific thought process. For instance, the bats knack of building their nests, the wood worms skill for construction of their roadway, the spiders excellence in the weaving of their webs - all these indicate the scientific make-up of the organisms, brain and intellect.

Today so many of you have assembled here at Gorakhpur this moment. Now I ask you - could it have been possible today for all of you to walk upto this place of foot from the distant (or as well as) neighboring countries, had there been no scientific progress today? It was in order to supplement the physical and mental disadvantages and inconveniences that the people of a particular era had evolved and put into use the bullock carts (for transport).. There after came even the faster horse ridden vehicles. Subsequently with the change of eras public demands also began to change progressively. This accounts for the inventions of the different transports, such as motor cars, aeroplanes and the recent rockets, in the different periods. None of these merit a censure. They are simply different media to meet the changed mental demands, suited to different periods or ages.

The conflict of the crude, physical world does gradually awaken the dormant human potentials. Environmental influences also enhance the complexities of the human body. The problems of the ancient and the modern people are by no means identical. By going

the problems the human body and mind have gradually become more complicated. The physical structures of the ancient people had certainly been unfit for solving the problems of today.

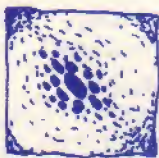
With the increase in the complexities of the mind, its direct centre, the nerve cells and its indirect centres, the glands, undergo necessary changes accordingly. On account of the changing problems the human mind, too, keeps itself occupied with newer and newer scientific discoveries and inventions. Hence I am compelled to say that scientific investigations and experiments have to be gradually led forward. These will never stand in the way of human progress. But only due to their emotionalism most of the critics of science do not want to recognise this obvious fact. They do not realise that their blind allegiance to the past is only propelling the trends of their minds to crudity and inertness. By this they are only making their minds more and more reactionary and losing their (psychological) dynamism and it will be more proper and reasonable to call them who have lost the rhythm of life's dynamism, crude, inert - the victims of darkness and ignorance.

Human mind has got to be always occupied with different progressive thoughts and practices along with the change of time. To attain the competence for carrying out these new obligations and responsibilities, necessary changes are taking place in the glandular structures of the body. By this it is not only the physical and mental structures of man that are getting more and more complex but complexities have also intruded into the entire human society. Different problems, too, are progressively on the increase. In such a circumstance shall we keep idle and mum smugly and self complacently, and harping on the greatness of the past alone? No we should instead probe for the solution of those problems through proper cultivation of science. As the saying goes - "As the sword so the scabbard". So howsoever complicated the problems be, we have to evolve as much complicated scientific and equipment (to meet the challenge). We certainly do not want to be the laughing stock by facing the mighty atom bombs of the modern era with the primitive bows and arrows.

The greater the complexities arising within the human body, the greater control man is exerting over different parts of the body. With the progress of science it may be possible to send only the brain to London, keeping the body some where here in Gorakhpur. In that case there will be no need to carry the burden of the body to London. Although this sounds like a fairy tale, this is what may happen, when people will be able to enjoy a sound sleep safely, depositing their limbs safely in the banks.

The wheel of colour or class will go on moving in a cyclic order. That is to say, with the continuance of class warfares one or the other group will have its predominance in a particular era. Now if science remains in the hands of the Tamogunii people (Materialist die-hards), the consequence thereof must also be hopelessness and despair. In such an event the only hope being that if such dirty, ignoble tussles among the different classes go on unabated, people will realise that none but the Sadvipras (rigidly honest intellectuals) can be the leaders of the society. I call only those, Sadvipras, who devoutly and rigidly follow the principles of Yama and Niyama.

In the collective endeavour of these very Sadvipras lies the fullest possibility of human progress and establishment of peace. Not even Democracy is capable of solving human problems, for in a Democracy a particular class of people gets the fullest opportunity to establish its predominance, while another section of the people is substantially shorn of its freedom. Since none of the policies in a Democracy can have absolute recognition, rivalry, jealousy, meanness, immorality etc. suddenly become unchecked and untrammelled opportunities to strike their roots securely. Moreover, the colour and form of democracy keep changing due to frequently giving importance to the relative factors as its policy. The establishment of a classless society is only possible of those, who have accepted the Supreme Being as the goal of their lives whose entire mental energy is applied to that one goal ceaselessly. All classes have got to merge in a class warfareless society and gather around a common ideal on a common platform. This is only possible of the Sadvipras and to this end dictatorship of the Sadvipras is an absolute necessity for the good of the universe.



Sectorial Report



1. Review:

Adelaide: Dada Abhiik arrived at the beginning of the month where he gave a talk at the Jagrti (with 9 attending), held a unit meeting with the LFTs and assigned various duties. The LFTs have been doing DDC regularly almost every night, and travelling to nearby towns, 20 or so miles away, to do DFA work. Also they are both presently searching for employment. DC only attracts 2 or 3 people, and OSCs have little or no attendance.

Brisbane: The 2 sister LFTs in the unit put out the unit newsheet 'Pragati', did some service at children's hospital, and are researching into the establishment of a FFA program, and conducting public meetings. Upto 5 people attend the philosophy classes, and moves are underway to establish a Spiritual Forum. DDC is done regularly and a small group of people attend DC. DFA was done in the nearby town of Warwick, and one of the sisters found work at the end of this period.

Canberra: Dada Abhiik and Diipamkara visited the unit briefly towards the end of this period. Publicity for the school continued and a general school meeting was held. DDC is done regularly along with OSCs and philosophy classes, which haven't been attracting many people. Service done helping St. Vincent de Paul's shelter for men, and other activities included postering, arranging talks, and looking for employment.

Melbourne: This unit was also visited by Dada Abhiikji, who gave one public lecture, held a unit meeting, gave a few consultations, and taught meditation to two people. Dada also met with Kusulaji's parents. DDC was done, and the usual posters were put up in preparation for acarya's visit. The unit is gradually beginning to regain strength, as 2 workers from Sydney — Radha and Navakumara — have been posted to Melbourne.

Hobart: With BA'BA's Grace, this unit continued its work strongly. DDC was done regularly 4-5 nights a week, and Bliss Brother's stall is open every day. OSCs and philosophy classes usually attended by 5 or so people all showing good interest. Service done at men's night shelter and psychiatric hospital. DFA done by 2 sisters who travelled up the NE coast of Tasmania. This unit continues to be the most active in the sector.

Perth: Continuing his tour, Dada spent 5 days in Perth unit, where a retreat concluded his visit. He also gave a lecture (with 15 people attending, consultations, held a unit meeting and assigned duties. DDC done and service with the mobile unit of the Red Cross, serving to aboriginals. DFA done in a town about 50 miles away, but response was poor. the search continues for a suitable school site, and a bus has been acquired to transport the students. DC consistently attracts 10 or so people, and overall this unit to work strongly.

Sydney: Jagrti DC is usually a very vibrant occasion with anything upto 25 Margiis workers from SO and Renaissance House attending. Dada Kashyapa gave an introductory talk to 20 interested people, and since the arrival of Didi Mahashveta she has been staying at the Jagrti. A family picnic organized and the food co-op continued useful work. Still the Jagrti was the centre of much activity as work on publications continued here, rather than in SO (due to the electricity being cut off).

NEW ZEALAND: WELLINGTON REGION:

Auckland: This unit may shortly expand into a second jagrti with BA'BA's Grace, and DC has been held up to 3 times weekly attracting 10 people regularly. OSCs have

started and have been well-attended. A children's after school play-centre was started and WWD meetings held. Regional newsletter was printed and a little DDC was done. Since his return to the sector, Dada Sumitanandaji did extensive pracar in this unit inspiring many people. The original LFT for the unit has been reposted to Nelson and a replacement arrived from Dunedin unit.

Christchurch: Dada Dharmapalaji stayed in this unit for several days in the middle of the period, giving a public talk, consultations and one initiation. DC is not attracting many people outside the jagrti, neither are the OSCs. A little DDC was done. Also Dada Sumitananda spent several days in the unit and gave a talk, conducted a group meditation and held a retreat weekend for 7 newcomers.

Dunedin: Gradually this unit is becoming more consolidated as the older Margiis are becoming more active. A one day seminar was held by Dada Dharmapala, involving 6 people. A little DDC was done; but OSC's are not well attended. DFA program is done weekly and usually DC is not well attended, though group meditations or collective activities attract 3 or 4 Margiis regularly.

Nelson: Dada Sumitanandaji was in the unit giving talks to public and at jagrti activities, and held several consultations. Activities included DC and group meditation with a good regular attendance, house discussions, a talk at the local high school to 100 students, weekly sisters' meetings, DFA, DDC programs. With BA'BA's Grace, this unit is expanding rapidly. A regional SSS is planned in this unit for the last week of the month.

Port Moresby: Usual weekly activities for the unit include OSCs, DDC, DC, and an introductory class have had very poor attendance and usually only 3 or 4 Margiis attend DC. The unit seems to be growing slowly but steadily with HIS Grace

Suva: Dinkar, the LFT working in Nelson unit, has started establishing BABA's Mission in Fiji. Since his arrival, he has been contacting old Margiis resulting from Sumitanandaji's first visits. He is applying for a work permit and has set up an OSC thru the Divine Life Society.

Anandapalli: With HIS Grace this Master Unit is expanding as it moves into the first stages of the picking season. Work included pulling out old drainage system: pulling chicken wire off old fences, extensions to the house, and normal orchard work. Nala attended the local producers' association and consolidated the position with neighbours in the area. DC are now being held weekly and attracting anything up to 20 people in a very sentient vibration.

Sectorial Office: At SO during this period there have been many fluctuations in activity. 2 acaryas were around during the course of the month (Dada Kashyapa stayed at SO) office work continued as usual by candle light and lanterns. The electricity was reconnected on Dec. 23rd, so Pub S has moved back into the office, and the lay-out room will be set up again so he may work on PRANAM. All the usual meetings were held, DPB, ERAWS B. SBM, SEC, etc. but with Dada Abhiik's return from his tour of the sector, both the ERAWS and the DP Boards have been disbanded due to too much repetative work. The members of the respective departments will meet whenever necessary. Much energy and planning went into the co-ordination of the protest/demonstration honouring Atulanandaji's self-immolation and drawing attention to BABA's persecution. Generally the office has had its usual busy periods, but is presently understaffed, as many workers have left Sydney for the Christmas period.

Didi Mahashveta: Arrived in Sydney on 5th December and has been living in the Jagrti. She has been attending various Jagrti and Sectorial Office meetings, and has been a great inspiration to both brothers and sisters alike. On the 25th Didi left Sydney for NZ to attend the Regional SSS in Nelson.

Dada Kashyapa: Has been giving several lectures, organizing the publishing of the Sector's first PROUT paper, doing a little DDC and attending various meetings. On the 21st Dada left for Melbourne to work there until the SSS.

Dada Sumitanandaji: He has been touring Wellington Region visiting Nelson and Christchurch units, giving talks, holding retreats, organizing unit activities, and generally inspiring Margiis.

Dada Dharmapala: He too has been touring both Nelson and Christchurch units, giving talks (at local college to 100 students) seminars and organising projects.

Dada Abhiik: Completed his tour of the Sector visiting Melbourne, Adelaide, Perth and Canberra units where he gave talks, held unit meetings and assigned various duties.

Defects:

Still the major defect throughout the Sector is lack of effective pracar — little effort is put into advertising for talks, or attracting people to AM generally.

—One underlying defect is the tight financial situation throughout most units, meaning that many LFTs have part or full-time jobs, severely limiting the time and energy they can put into AM work.

Solution:

Pracar will be made a first priority throughout this Sector for the next 6 months or so, and with all the LFTs and trainees attending the worker's seminar in mid-January, pracar approaches will be discussed to create some enthusiasm for this kind of work.

—Much more preparation, which starts at least 3 weeks before an acarya arrives is needed to make acarya visits more useful. Now with more acaryas in the sector it is planned for an acarya to stay upto a month in each unit to follow through on all pracar.

—The only real solution to the financial problem, is for each unit to work hard to establish its compulsory industry, which will help to support the unit activities.

2. STRUCTURAL SOLIDARITY:

Unity and communication within most units is fair to good. Retreats and seminars have done much to strengthen the unity within respective units. Also probably one of the main factors contributing to a greater unity has been the efforts made by most margiis to follow the social norms.

IRSS:

During the course of Dada Abhiik's tour of the sector, he performed IRSS in Hobart, Melbourne, Adelaide, Perth, and held meetings with the LFTs to discuss activities. Some of the immediate projects for the units include, traveller's lodge, compulsory farming, compulsory

industry, DFA, FFA, SSFA, EFA, extensive pracar, DDC and business enterprises. In Christchurch unit Dada Sumitananda covered the 16 points and conduct rules charts. An extensive IRSS was performed by Dadas Sumitananda and Dharmapala in Nelson, where a new unit committee was set-up, and Margiis have been assigned to all the secretarial positions. Board meetings are planned at least fortnightly and it was suggested that each secretary actively involved in some project should form a committee. In SO, Dada Abhiik reviewed the functioning of the organisation and has decided to split up the activities into 2 distinct, largely independent groups. Under the guidance of Ron Wilkins, Renaissance House will be the centre of commerce, RAWA and RU sections, while SO will remain the centre of Dharma Pracar and ERAWS sections. It is planned for this move to start functioning at the beginning of the New Year.

4. P.O.: In some units, including Dunedin, Christchurch, Brisbane, Canberra, Melbourne and Port Moresby, PO is hardly applicable. In Adelaide a new unit committee has been formed (comprising either LFTs or trainees). In Hobart unit, there is a feeling that Margiis are generally becoming more responsible about their positions, but more commitment is needed. The position of unit LFT has been changed in Sydney unit, and this has helped the functioning of PO and seems to be benefiting the unit all 'round. PO in Auckland has been upset as 2 secretaries are leaving for Nelson unit, and replacements are still to be found. In Perth unit a system which involves rotating regular Jagrti duties on a weekly basis has been introduced to help spread the work load around, and seems to be helping the more effective functioning of PO. A similar system was introduced at SO also with reasonably good success. With the instigation of the new unit committees and boards in Nelson unit, there should be great scope for rapid growth. Generally in the larger units PO is more applicable and is beginning to function quite well.

5. 16 Pts.: Throughout the sector, all LFTs and Trainees are conscientiously following the points as best they can, and all new Margiis are being encouraged to follow the closely. Charts are now being sent to SO regularly at the end of the month and processed for the 16 pts. competition. During

acaryas visit the points are usually discussed to gain finer clarification in some areas, and also LFTs usually discuss the points with potential initiates.

6. WT: Throughout the sector there are 9 brothers and 5 sisters (LFTs or Trainees) who have a strong desire to do WT training and there are a few others who are not yet certain. Sudhiir leaves for Calcutta via Bangkok on the 26th Dec. to work in Central Office before going on to WT Training.

7. SSS: Perth unit held a retreat, conducted by Dada Abhiik, and Auckland scheduled an introductory retreat for 21-22 at the Yoga House. Highlights of the Perth retreat were a 3 hr. kiirtan, BABA stories and a film. Dada Sumitananda held a small retreat at the Yoga House at the end of November and a one day seminar in Nelson during the middle of the month. Hobart unit also held a retreat at the end of last month, Dada Abhiik, and reports indicate it was a gay relaxing and devotional weekend. Also, in Christchurch unit Dada Sumitananda conducted a retreat during the middle of the month with 7 newcomers attending, and Dada Dharmapala held a one-day seminar in Dunedin unit at the end of November. A further seminar weekend is scheduled for this unit for 21-22 Dec. In Nelson, the regional SSS is planned from Dec. 26 till Jan 1st, and 3 acaryas (Sumitanandaji, Dharmapalaji and Didi Mahashvetaji) are attending.

8. DMS: Preparation for the sectorial retreat in Sydney from 20-27th Jan are unfolding reasonably well with HIS Grace. Committee meetings are generally held once a fortnight, and a lot of the initial planning has been completed. Two BABA films arrived from the States, and work on the detailed planning of work-shops, and the worker's seminar has begun. From the units, registration forms are beginning to return to SO and throughout the sector all LFTs and Trainees are likely to be in attendance.

9. GAEA: No action of any real significance has occurred throughout the sector except for one or two events of note. Most units are developing the habit of locking Jagrtis over night and when left unattended — the same happens at SO. In Nelson, the push-bike was stolen due to carelessness. In Auckland, visits have been made to the lawyer to enquire into forming AM into a religious organization (rather than an incor-

porated society) and also to check-up on the payment of phone rates under residential business classification. Dharmapalaji has continued his application efforts to extend his visa in NZ but towards the end of the month he was granted a 6 months visa for Australia, so will be returning to Sydney on the 1st of January '75. If necessary he will apply for NZ residence from outside the country. The most significant event was at Anandapalli where the police arrived one afternoon to learn if dope was being grown on the property. But after learning of the activities of the farm, relationships with them seem to be satisfactory. Application has been made for the return of the rifle stolen during the visit of a brother, prior to his trial. At SO the electricity was reconnected on the 23rd of this month, after the full payment of the bill. The council of Civil Liberties are still happy to handle our case, so we will take the SCC to court over the issue of charging AM at the wrong rate.

10. PP: Most units have been busy with regular unit newsheets, and their Regional magazines. PRAGATI — Brisbane newsletter, was written and printed, and the small press they have purchased has been fixed and cleaned, but there is no Margi in the unit who is capable of running it. Canberra unit is looking for a press and in Hobart the unit newsheet and the cover to the Bliss Brothers catalogue were taken to the printers. Also, this unit is considering buying a cheap press they have located. Perth unit is working on a unit newsheet and Regional Newsletter, the latter should be out by the end of the month. In Wellington Region, NATARAJ was printed and sent out from Auckland unit. Nelson unit is searching for a press and is getting the duplicating machine transported down from Auckland unit, also this unit printed 2 pamphlets (for FFA and pracar purposes) and sent out its newsletter. At SO the Dec. issue of PRANAM was completed about the middle of the month but has been delayed considerably at the printers (as usual). The January issue of PRANAM is underway, but work on Intro To AM has been temporarily suspended. It is planned for completion by the SSS. The other major printing effort for the month went into designing printing and distributing 15,000 handbills and 5,000 posters for the protest/demonstration in honour of Atulanandaji and drawing attention to BABAs persecution.

11. PUB: Most units need more stocks of books from SO but few of them are yet able to pre-pay their orders. Soon each unit should have a publications bank account so that they will always have money on hand for book orders, pracar material etc. The biggest single need throughout the sector is for introductory literature, and with HIS Grace there will be a variety of material ready for distribution by the SSS. By the beginning of the next year, it is planned for all units to have plenty of PRANAMS, Guide To Human Conducts, and Intro To Ananda Marga, for use during DDC and for general distribution.

12. FINANCE: Most units are meeting all their financial commitments from week to week but in order to do so, many LFTs and Trainees have had to get part or full-time jobs. Sectorial supports fluctuates according to how much finance is available in the units each week, and from now until the SSS most LFTs will be saving for their registration fees. At SO with a large donation coming in, most of the outstanding debts have been met, so everything should continue on an even keel till after the SSS, by HIS Grace. (see financial report for details).

13. ISMUB: Inspections have recently been completed throughout the sector as a result of Abhiikji's tour, and also are underway in Wellington Region, with Dharmapalaji and Sumitanandaji currently touring there. Seminars have been held in several NZ units conducted by either of the Dadas there, and one was held by Dada Kashyapa and Didi Mahashveta in Sydney unit. Also a policy on seminars has been drawn up at SO and will shortly be sent out to all units.

In all the units, efforts are being made to involve Margiis and utilize them constructively in unit projects. This has become much more apparent with the introduction of DFA, SSFA, EFA, FFA movements giving scope for many Margiis to be involved with creative research, setting up committees and initiating these projects. In these areas regular unit meetings are held and respective boards are being established. Units where movements are being established:

DFA: Brisbane, Hobart, Dunedin, Auckland, Christchurch

SSFA: Sydney

EFA: Canberra, Perth, Nelson, Auckland

FFA: SO is planning a major fund raising

campaign for the mid February period
Brisbane; Perth; Nelson; Auckland still the small units are finding difficulty in utilizing Margiis, because there seems to be some reluctance to get actively involved in unit work, research is being done throughout the sector into the suitability of the respective movements.

Boards: have been established in Nelson unit for their many projects there, and in SO the DP and ERAWS boards have been disbanded, and replaced by meetings of the members of the departments.

14. MD: DDC-Brisbane
EFA-Perth's New Dawn School,
which has 6 kids so far and
with BABAs Grace plenty
more to come; Nelson: stalls/
Pracar; Hobart with Bliss
Brothers Stall
DFA: Hobart, Brisbane
SSFA: Sydney
FFA: SO, Nelson

Currently there is no MD throughout this sector, though the above listings indicate which units are progressing with their assigned areas.

15. LFT TC: Presently there is no concrete indication of numbers for the next TC since after the SSS enthusiasm is always high, and more people will likely be attending. 10 Margiis indicate they would like to do training, and maybe 2 or 3 more from previous TC's will do further training. The next centre is scheduled for Feb. '75 probably in Sydney.

16. Jag. Const.: Auckland unit still has plans to move into a new Jagrti closer to the city in December. Other units have been looking for new Jagrtis but will probably not acquire them till after the SSS, since they would be largely unmanned. At Anandapalli, building alterations have continued to the house, expanding it for accomodating more workers.

17. AMURT: Very little has been happening regarding AMURT throughout the sector during this period. Nearly all LFTs and Trainees have completed their Red Cross Training and the final session of a 3 week

series was held in Sydney at Sunrise School. In Nelson, a talk has been arranged by the Civil Defence for the Regional SSS, to provide encouragement for relief teams to be set up in units.

5 COMMON POINTS

1. Initiations:

Ac. Sumitananda Av.	0
Ac. Abhiik Kumara	4
Ac. Dharmapala Brc.	4
Ac. Kashyapa Brc.	1
Bri. Mahashveta Ac.	0

2. Unit Formation:

No new units have been formed, though a new Jagrti may soon be established in Auckland.

3. Fund Collection:

Perth \$500 New Dawn School
Nelson \$100 Used to pay for duplicating machine

4. Society Building

a. Potential LFTs:	Hobart 4
	Perth 3
	Chch 2
	Nelson 6

b. REV. Marriages:

2 planned for Nelson SSS.

5. DDC: Most units reported that DDC was being done on a regular basis with many people interested in AM.

Key to Abbreviations

SO --	Sectorial Office
SOS --	Sectorial Office Secretary
SS --	Sectorial Secretary
SEC --	Sectorial Emergency Committee (comprised of Sectorial Assistant Dharma Pracar Sec., ERAWS Sec.)
SA --	Sectorial Assistant
DPS --	Dharma Pracar Secretary
PRS --	Public Relations Secretary
LFT --	Local Full Timer
LTC --	LFT Training Centre
WT --	Wholetimer
RU --	Renaissance Universal
RAWA --	Renaissance Artists and Writers Association
PROUT --	Progressive Utilization Theory
RDS --	Review - Defect - Solution
SS --	Structural Solidarity
PO --	Pyramidical Order
SSS --	Sarvatmakam Seva Shivira
DMS --	Dharma Maha Samelam (A seminar when a representative of BABA comes to speak)
GAEA --	Guard Against Enemy Action
PP --	Press and Printing
ISMUB --	Inspection Seminar Utilization Board
MD --	Model Diocese (Special and exem- plary activities)
DDC --	Door to Door Contact
RM --	Revolutionary Marriage
WWD --	Women's Welfare Department
FFA.	Food for all.
EFA.	Education for all.
SSFA.	Social security for all.
DFA.	Dharma for all.
NB.	Namaskar BABA.

The most beautiful experience we can have is the mysterious, it is the fundamental experience that stands at the cradle of true art, and true science. Whosoever does not know it and can no longer wonder, no longer marvel, is as good as dead, and his eyes are dimmed. A knowledge of the existence of something we cannot penetrate, our primitive perceptions of the profoundest Reason and the most radiant beauty - it is this knowledge and this emotion that constitutes true religious feeling.

Albert Einstein

Glance at the Future



From behind the wall of the present I heard the hymns of humanity. I heard the sounds of bells announcing the beginning of prayer in the temple of Beauty. Bells moulded in the metal of emotion and poised above the holy altar --the human heart.

From behind the future I saw multitudes worshipping on the bosom of nature, their faces turned towards the East and awaiting the inundation of the morning light--the morning of Truth.

I saw the city in ruins and nothing to tell man of the defeat of Ignorance and the triumph of Light.

I saw the elders seated under the shade of the cyprus and willow trees, surrounded by youths listening to tales of former times.



I saw the youths strumming their guitars and piping on their reeds and the loose-tressed damsels dancing under the jasmine trees.

I saw the husbandmen harvesting the wheat, and the wives gathering the sheaves and singing mirthful songs.

I saw woman adorning herself with a crown of lilies and a girdle of green leaves.



I saw friendship strengthened between man and all creatures, and clans of birds and butterflies, confident and secure, winging towards the brooks.

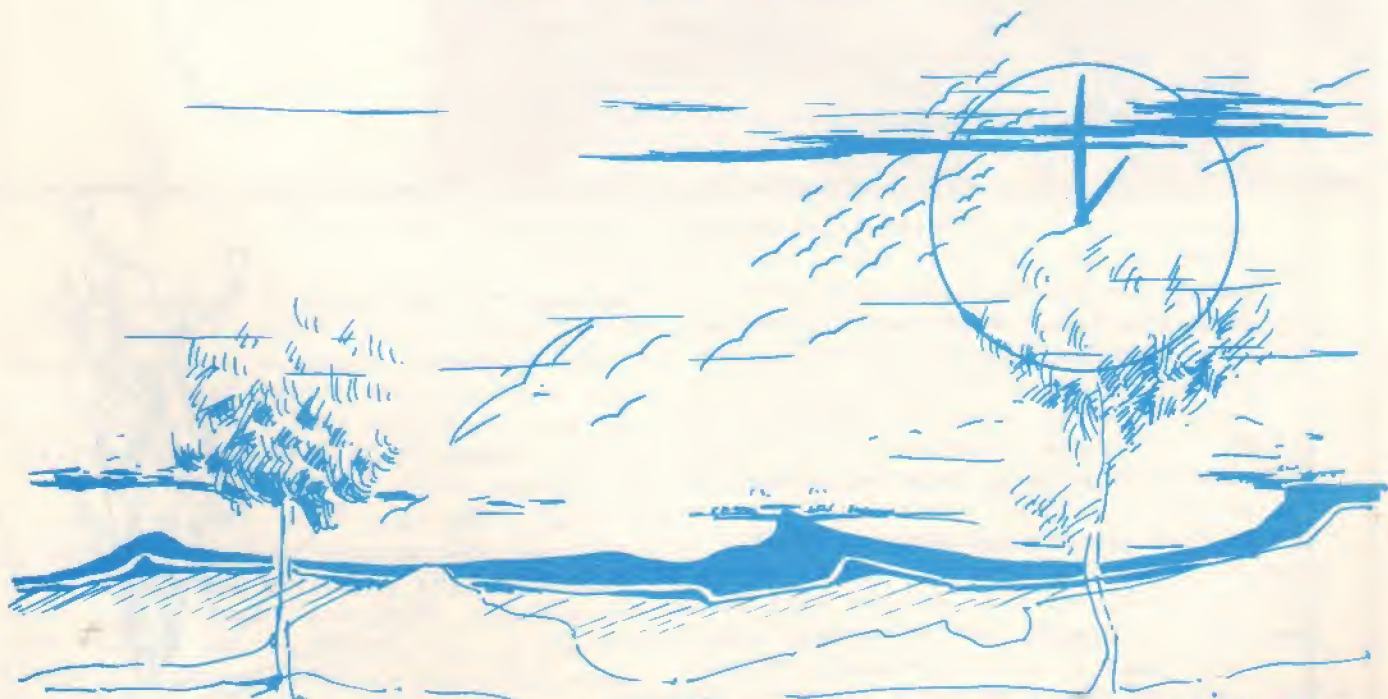
I saw no poverty; neither did I encounter excess. I saw fraternity and equality prevailing among man.

I saw not one physician, for everyone had the means to heal himself.

I found no priest, for conscience had become the High Priest. Neither did I see a lawyer, for nature has taken the place of the courts, and treaties of amity and companionship were in force.

I saw that man knew that he is the corner stone of creation, and that he has raised himself above littleness and baseness and cast off the veil of confusion from the eyes of the soul; this soul now reads what the clouds write on the face of heaven and what the breeze draws on the surface of the water; now understands the meaning of the flower's breath and the cadences of the nightingale.

From behind the wall of the present, upon the stage of coming ages, I saw beauty as a groom and spirit as a bride, and Life as a ceremonial Night of the Kedre.



Taken from "THOUGHTS AND MEDITATIONS" Kahlil Gibran
Published by the CITADEL PRESS New York.



cosmic correspondence

Dearest Brothers and Sisters,
many Namaskars, trusting you are all
magnificently well, by the Lord's Grace.

So, it is just a week now since Baba dropped us from the skies to the flowered islands in the Pacific, Fiji. Dr. Roger Leitch, a margii holidaying here for three weeks, and I immediatly began exploring the myriad of new sensations that the tropics present. And we met so many people. Roger has a flair for this. In no time at all his notebook was packed with names and addresses. Ah, your'e going to Tavua? You must stay with my mother. And Rakiraki? I have a sister there and a brother in law in Sigatoka. Be sure to visit them". So it goes on. Sometimes they are not sure of the relationship or perhaps of how to express it in English, but still, you are assured of a warm welcome.

Gradually we are contacting old margiis. Most were initiated about a year ago when Dada Sumitananda was last here. An informal gathering, perhaps made public, is planned. Also planned is a brief circumnavigation, 317 miles, around the main island Viti Levu mainly establishing contact with old margiis and new friends.

Although work for Europeans is the nearest thing to impossible, I have several openings and hope for an answer in the next few days. Working requires a work permit (which should not be difficult to obtain with the backing of an influential prospective employer) and a work permit allows for a much longer stay than a visitors permit.

So far the way things are shaping up, Baba seems intent on putting Suva Region back on the map and with so many wonderous lessons in the process.

JAI GURUDEV!

love and best wishes,
forever Yours,
Dinkar.





Photo's from the
Sectorial Seminar
held in Berlin
Sector.



Taken from a newsletter from the Philippines

Ananda Marga Universal Relief Team in the Philippines is now in full blast. Acarya Ramananda Avadhuta, Minaksii Sundaron nad sister Amrita together with some active Margiis are busy with their social services and mass feeding programs.

Just recently, they fed 7000 lepers in Tala leprosarium, visited and fed 5000 charity patients suffering from tuberculosis in the Quezon institute, distributed food to the 10,000 victims of the flood in Pampanga, Bulacan and other slum areas in Manila and concluded the mass feeding of 10,000 Muntinlupa prisoners with milk and bread.

A part of their social activities include visitation to jails and hostpitals orphanages and correctional institutions for women. They teach the people "BABA NAM KEVALAM", Tandava, and some yogic practices like simple meditation. AMURT received much publicity on radio and T.V.

AMURT program had already been established in the different provinces of Mahalika like Bacolod, Ilo Ilo, Cebu, Legaspi, Naga, Cagayan de Oro, Dumaguete, and Zamboanga. This will also be opened in Malaysia and Singapore. In Bangkok, Acarya Pinak Pani together with some university students are continuously doing an AMURT project in Klong Toe Slum.

BABA'S BUSINESS

Soon, by the SSS, the publications department will have ready some new pracar material that will be available for the LFT's from the units to take back to their respective units so that they may begin the planned intensive pracar that will soon have everyone knowing of Ananda Marga. Included in the material that is now being planned and made ready to go to the printers is the long-awaited "Introduction to Ananda Marga", some new posters and some new pamphlets. Other pracar methods are on the drawing board but as yet there is nothing concrete so we won't talk of them just yet.

As usual the office (sectorial) is in urgent need of a typist who can greatly assist with the work that needs to be done at the office. At the present time this work is falling on two finger typers and is really inefficient. Although typing will be the main duty other duties as well will also need to be done so there are no worries about being stuck behind a typewriter all the time!

Other workers that are needed rather urgently are - an artist or someone who has had experience in graphics to help with the publications department and also to help with the preparation of plates for the offset press, we will teach the necessary skills to help with the preparation of plates.

- a printer with some experience in working large and small offset machines, the need for this person is quite urgent as we are now doing all our own printing.

If anyone wishes to do any of these jobs then they should contact us here at the Sectorial Office. All expenses such as travel, living costs etc, etc, will be taken care of by the Sectorial Office. No need to worry about that.



S.S.S.

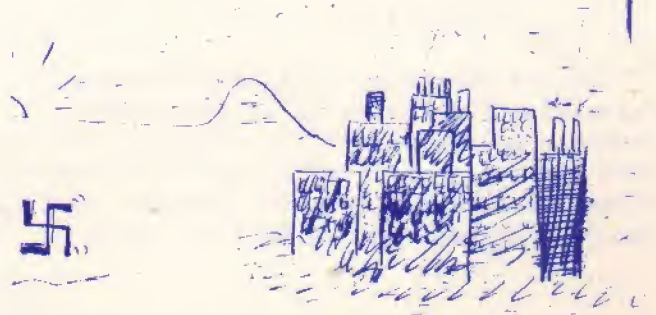
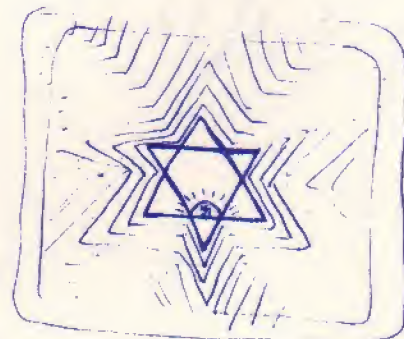
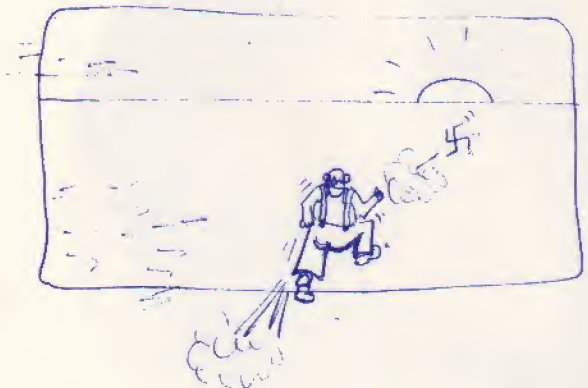
BABA! so many things happening. This year looks like it is going to be full of His Divine play. The events that have ushered in the new year have shown promise of great things. Didi Mahashveta's and Dada Kashyapa's arrival in this sector have already added new life to the sector. New projects have started being a source of inspiration and greater devotion and with the SSS all these signs point to a great year of progress for His Mission.

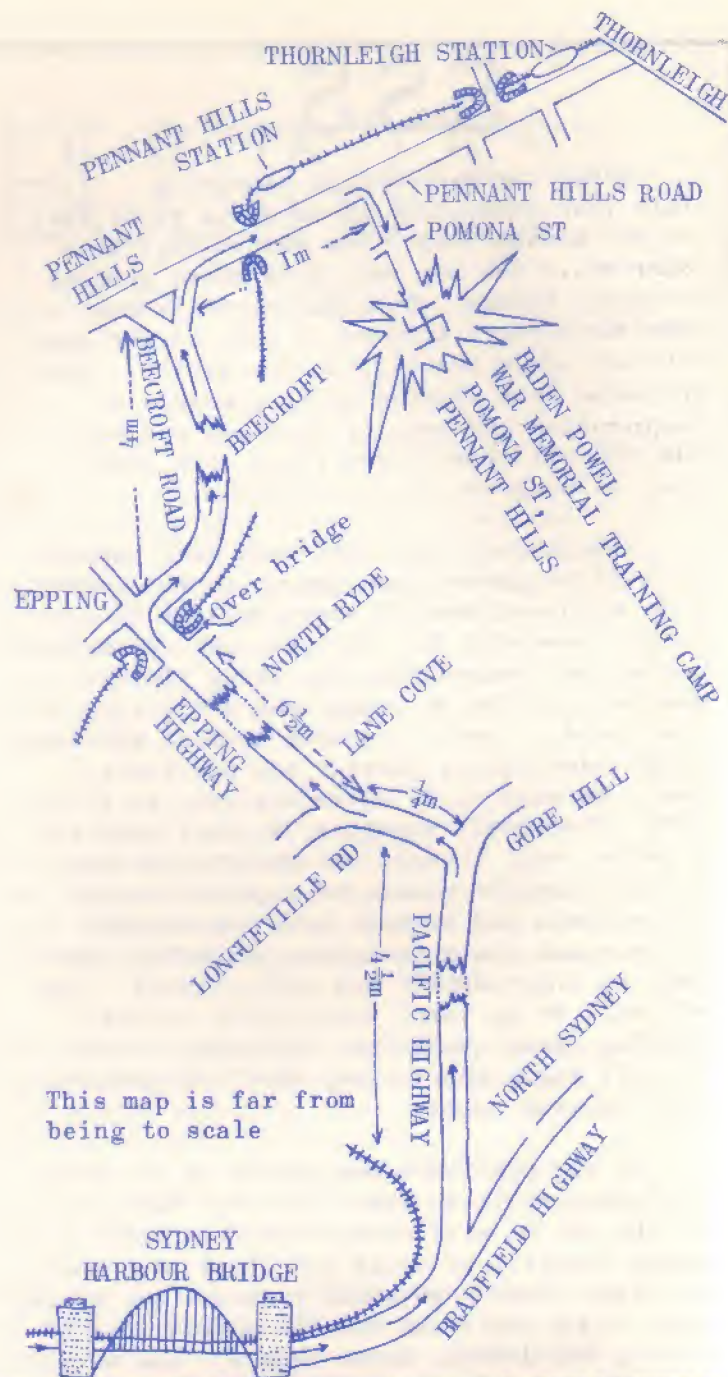
Dada Abhiik says that much more emphasis will be placed upon pracar in the coming year with new revolutionary ways of letting people know of A.M. To carry out the massive pracar programmes that are being planned and to continue to expand our activities in the field of social service we must all have great ideological fervour and missionary zeal, we must unify ourselves more so we can work effectively together, we must work in a proper well thought out pre-planned manner and use the wisdom we acquire through our sadhana and we must have the courage to overcome the surmounting obstacles that face us individually and collectively. The SSS will be an ideal opportunity to help develop these qualities. Although it will be only for a short time, BABA's vibration will be very great.

In the past BABA has graced us all with His presence in so many different ways. At the SSS He will come to us in a form which normally we would not think of, namely on film. BABA's physical presence has eluded most of us until now and the possibility of having His darshan seems remote. Now we will have the opportunity to have what seems almost as good. By His Grace He has allowed Himself to be captured on film twice and we have been fortunate enough to purchase these films so they can be shown at the SSS.

Intermingled with such a precious occasion will be kiirtan, sadhana, festivities and celebrations. The likelihood now is that two weddings and maybe three will be celebrated at the SSS.

Let's all come together, united in His name, to sing His praise and dance to the tune of His Divine melodies that make the universe ring with blissful harmonies and the stars in the night sparkle with delight. BNK.





Overseas mailing rates for Pranam:

CORRECTION

It was mentioned that Dada Dharmapala had a visa for Australia in the report, however, on his arrival in Sydney's airport the immigration officials unfortunately refused Dada entry into the country, so now Dada is back in New Zealand again.

Sector	Surface mail	Air Mail
Georgetown, Cairo, Nairobi, Hong Kong, Delhi	A \$4.00	A \$12.00
Manila Sector	A \$5.00	A \$10.00
New York, Berlin	A \$6.00	A \$15.00

Please note that the figures are given in Australian dollars. When sending money orders bank drafts, etc, these should be converted to the local currency equivalent first.

curtains of your night sky
hang folded dark blue
your sun's stage light shines
on the dance of the moon
the stars sit watching the cool music skies
reflecting in my heart's pool
the still depth of your eyes

the windows of the sun
clear the dust from the day
the echoing moon
shows the strength of your ray
the trees stand talking in the chatter of green
as my shadow sings walking
with the beauty i've seen

the tragedy of life tore my feelings apart
the sweetness of your love
touched my lemon tree heart
your brightness lifted the darkness of my night
your purity unwound the wide forces of light

you brush against a painting that colours my mind
your silent poem whispers the peace i can find-
you turn the pink flowers, and ripple the sea
can you shorten the many hours that keep you from me

now yearning for the time when we'll always be one
and turning together we'll light up the sun
how can i feel you more deeply and stay
at your side until your graceful love sweeps me away

-- Rhada.

WORLD HEADQUARTERS

Ananda Marga Pracaraka Samgha
6A Panditia Rd,
Calcutta 29
India

SYDNEY SECTOR HEADQUARTERS

Ananda Marga
209 Walker St,
North Sydney,
N.S.W. 2060
Australia
Ph. 929 2802 (STD 02)

ACARYAS FOR SYDNEY SECTOR

Sectorial Secretary
Ac. Sumitananda Av.
C/- Wellington Regional Office

Sectorial Office Secretary
Ac. Abhiik Kumara Brc.
C/- Sectorial Office

Ac. Dharmapala Brc.
C/- Wellington Regional Office

Ac. Kashyapa Brc.
C/- Sectorial Office

Brcii. Mahasheveta Ac.
C/- Sydney Regional Office

SECTORIAL BOARD MEMBERS

Sectorial Assistant
Gomatii
c/- Sectorial Office

Dharma Pracar Secretary
Jayanta Kumara
c/- Sectorial Office

ERAWS Secretary
Karuna
c/- Sectorial Office

Finance Secretary
Paritosa
c/- Sectorial Office

SPECIAL PROJECTS

ANANDAPALLI

Pankina PROUT Community
Box 3
Severnlea P.O.
Queensland 4351
Ph. 207 Severnlea.

addresses

Sunrise Community School
1 Perentie Rd
Belrose, SYDNEY
N.S.W. 2085
Ph. 452 2643

SYDNEY REGION

Regional H.Q.
Ananda Marga
90 Kurraba Rd.
Neutral Bay, SYDNEY
N.S.W. 2060
Ph. 908 1710 (STD 02)

Ananda Marga
12 Owen Crescent
Lyneham, CANBERRA
A.C.T. 2610

BRISBANE REGION

Regional H.Q.
Ananda Marga
49 Bernhard St.
Paddington, BRISBANE
Q'LD.

MELBOURNE REGION

Regional H.Q.
Ananda Marga
51 Octavia St
St. Kilda, MELBOURNE
Victoria, 3182

Ananda Marga
41 Jordan Hill Rd,
North Hobart,
Tasmania 7000
Ph. 345 513 (STD 002)

Ananda Marga
12 Torrens St,
College Park, ADELAIDE
South Australia 5069
Ph. 42 1637 (STD 08)

PERTH REGION

Regional H.Q.
Ananda Marga
7 St Leonards Ave,
Leederville, PERTH
Western Australia 6007
Ph. 81 5550 (STD 092)

WELLINGTON REGION

Regional H.Q.
Ananda Marga
F2/127 Hurstmere Rd,
Takapuna, AUCKLAND
New Zealand
Ph. 499618

Ananda Marga
437 Worcester St,
Christchurch
Ph. 895 153

Ananda Marga
67 Elm Row,
DUNEDIN, N.Z.
Ph. 77 554

Ananda Marga
56 Queens Rd,
NELSON, N.Z.
Ph. 87 554

PORT MORESBY REGION

Ananda Marga
Swallow Place,
Waigani, PORT MORESBY
Papua
Ph. 56 299

Mailing Address
Box 4377
University P.O.
PORT MORESBY
Papua

SUVA REGION

Ananda Marga
c/- Divine Life Society
193 Waimanu Rd,
SUVA

NEW YORK SECTOR H.Q.

Sectorial Secretary
Ac. Yatiishvarananda Av.
854 Pearl St,
Denver, Co. 80203 U.S.A.
Ph. 303-623-6602

EAST CANADA REGION

94 Rectory St,
London, Ontario
CANADA

WEST CANADA REGION

669E 21st Ave
Vancouver B.C.
CANADA V5V 1R8
Ph. 876 46 56

MEXICO REGION

Vishva Bandhu
Bahai de Sta,
Barbara 183-2
Col Anahuac
MEXICO 17, D.F.
Ph. 905-250-0555

WEST INDIES REGION

22 Lady Musgrave Rd,
Kingston 5
JAMAICA
Ph. 924 5258

BERLIN SECTOR H.Q.

Sectorial Secretary
Ac. Karunananda Av.
1 Berlin 12
Herderstrasse 1
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Ph. 030-312-42-56

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Upplandsväsby
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c/- Kiirti (Jens) Holmsen
Conradisqatan 6
OSLO 5 NORWAY

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Ezgardzves 13A
2920
Charlottenlund
Copenhagen
DENMARK

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Liverpool W8
England

Pierre Rivat
17 Rue de Sevres
75006 Paris
FRANCE
Ph. 222-7669

Herman van Eeelen
Krammerstraat
Amsterdam 2
HOLLAND
Ph. 72 4416

Ananda Marga
c/- Skomindevei
2840 Holte (Copenhagen)
DENMARK
Ph. 42-20-74

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Prabha (Erica Moser)
CH-8047 Zurich
Laufebachweg 9
SWITZERLAND
Ph. 01-338647

Ananda Marga
c/- Gargi Krutze
Via Valsolda 129 int 45
00141 Rome
ITALY
Ph. 892-6542

NAIROBI SECTOR

Ac. Krsna Caetanya Brc.
c/- Krsna G Achampong
R. Moh
P.O. Box 134
ACCRA GHANA

HONG KONG SECTOR H.Q.

Sectorial Secretary
Ac. Rameshananda Av.
P.O. Box 237
HONG KONG
Ph. 458-508

TOKYO REGION

1-25 Dai Nichi Dori
I-chome no. 2
Fukiaiku. Kobe 651
JAPAN
Ph. 078-241-0244

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Ananda Marga Mission
4th Floor
45 Roosevelt Rd
Section 3
Taipei, TAIWAN 107
Ph. 35-88-83

MANILA SECTOR H.Q.

Sectorial Secretary
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1354 Paz St,
Paco, Manila
PHILIPPINES
Ph. 58 8650

Ananda Marga Yoga House
2nd St. Happy Valley
V. Rama, Cebu City
Philippines
PHILIPPINES
Ph. 9-48-70

BANGKOK REGION

Ac. Pinaka Panii Brc.
145 Soi Rong Rian
Petchburi
Petchburi Rd.
Bangkok
THAILAND

SINGAPORE REGION

Ac. Tapesvara
7 Angulia Park
Singapore 9
REPUBLIC OF SINGAPORE

GEORGE TOWN SECTOR

Sectorial Secretary
Ac. Chidrupanada Av.
Calle-Ayachucho 1416
Florida, Buenos Aires
ARGENTINIA
Ph. 791-8282

BRAZILIA REGION

Sr. Daniel Bonis
Rua Hadek Lobe. Apt 508
Tijuka, Rio de Janerio
BRAZIL
Ph. 248-2610

Sr, Osvaldo Gonzalez Real
Calle Paz Perez
Asuncion
PARAGUAY
Ph. 23-992

Ananda Marga
Rua Joao Manoel 633
Porto Allegre
BRAZIL

Juan Carlos Rodriguez
Calle General Flores 4992
Montevideo
URUGUAY
Ph. 589-972

Ac. Ramananda Av.
c/- Habit Sakakonii
9 Kamelsidsky St.
Faggala, CAIRO.

Please inform us of any new addresses or any
changes in address.

UNITS AROUND THE WORLD

As it is impractical to list all the addresses around the world, the addresses given are only the major ones in each country. A list of the places around the world where Ananda Marga is established is given below — the addresses of these units can be found by enquiring at Sydney Sectorial Office, or from the main address in the particular country as listed in the previous section.

ARGENTINIA

Florida (Buenos Aires), Rosario,
Cordoba, Mendoza, Mar del Plata,
Bahia Blance, Tucuman, Olavarria,
La Plata

BRAZIL

Porto Alegre, Sao Paulo, Santos,
Rio de Janerio

CANADA

Burnaby, Cambellville, Grand Forks,
Kitchner, London, Montreal, Ottawa,
Vancouver, Vernon, Winnipeg
These addresses are listed in the
latest Crimson Dawn.

ITALY

Milano, Rome

WEST GERMANY

Berlin, Frankfurt, Bodensee Area,
Tübingen, Friedrichshafen, Köln,
Wiesbaden, Emmerich, Göttingen,
München, Marburg

U.S.A.: Units are in all major cities in the
U.S. For further information contact Sydney
Sectorial Office or Consult the latest CRIMSON
DAWN.

FINLAND

Helinski, Lahderanta, Tampere, Vippula

NORWAY

Oslo. Lillestrøm, Nordbyhagaveien,
Landerranta, Lorenskog, Fsellhammer,
Bergen, Trondheim, Elverum, Jessheim,
Fredrikstad

SWEDEN

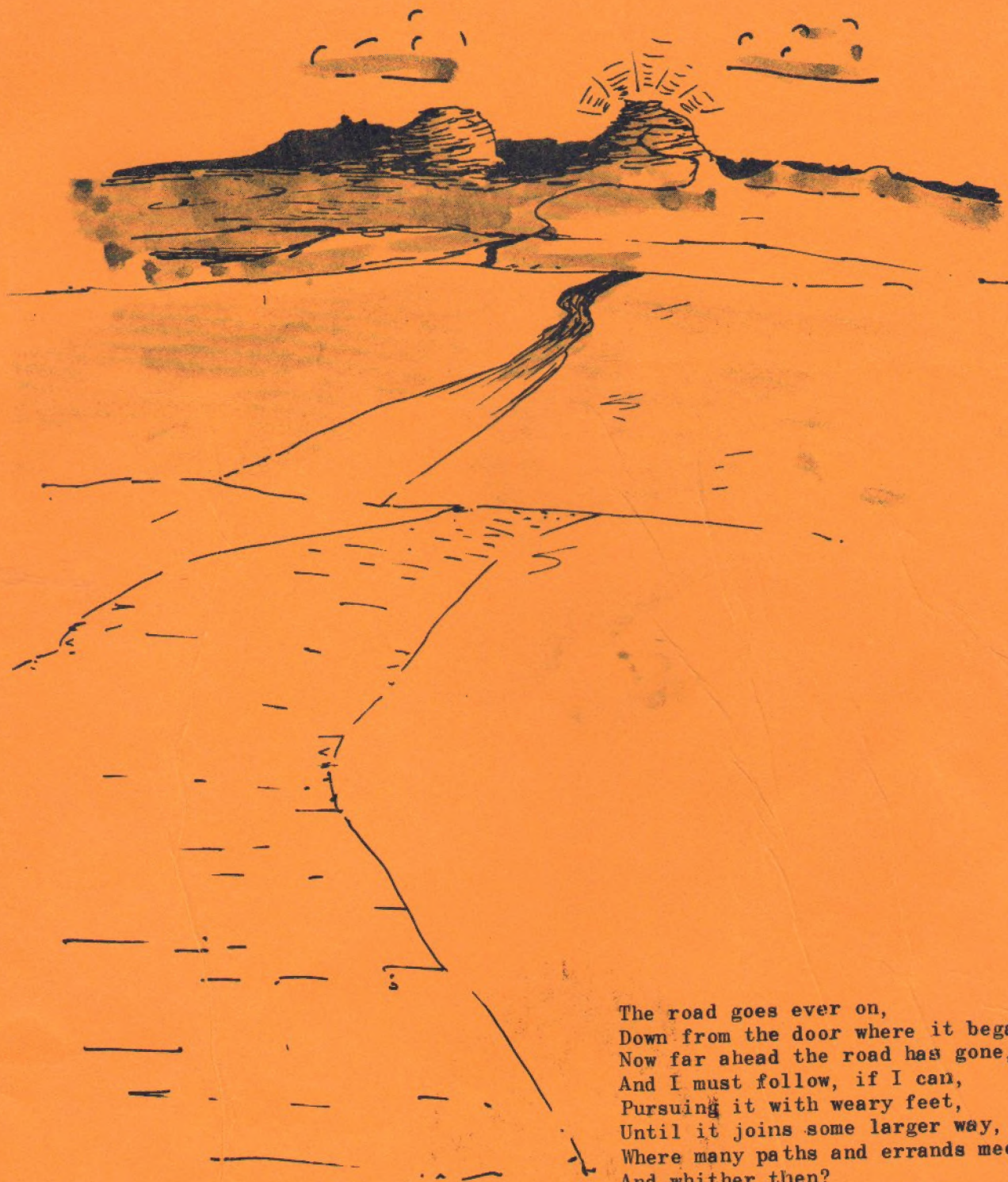
Stockholm, Upplandsväsby, Uppsala,
Zärna, Umeå

DENMARK

Copenhagen

UNITED KINGDOM

London, Hull, Liverpool, Newport,
Birmingham, South Wales, Yorkshire



The road goes ever on,
Down from the door where it began,
Now far ahead the road has gone,
And I must follow, if I can,
Pursuing it with weary feet,
Until it joins some larger way,
Where many paths and errands meet,
And whither then?
The road goes ever on and on,
And whither then?
I cannot say.

J.R.R. Tolkien.



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A'NANDA MA'RGA Sydney
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Telephone: 929 2002